

CATHOLICISM, JUDAISM, PROTESTANTISM THE DECLINE IN AMERICAN MORALITY pdf

1: What is the cause of Mainline Protestantism's rapid decline in attendance? : Christianity

There were a few Catholics and Jews and Deists and frank unbelievers. But they didn't count very much; they were small non-Protestant drops in a very large Protestant bucket. The Protestants, of course, came in many denominational varieties: Congregationalists, Presbyterians, Episcopalians, Lutherans, Baptists, Quakers, Methodists, and more.

Ethics and Community Principles of Moral Thought Protestants have a generally common understanding of moral behavior: Protestantism teaches that the individual is made right with God through faith in what God has done, not through any kind of virtuous behavior. Lutherans and Reformed Protestants believe that good works play absolutely no role in salvation. Salvation consists in the forgiveness of sins, which is a completely free and un-prompted gift from God. The elect remain sinners, even after they have been justified through faith. This does not mean that any of the reformers taught that good works were not important at all. They were important to the reformers, and they are to most Protestants today. The only question was what role good works played in the life of a believer. Luther did not think works could save, but he did think that a good tree bears good fruit. The saved, freed from anxiety about their own salvation, can devote their attention to helping their fellow humans. They do so because service to fellow humans glorifies God. And they do so because as they grow in the life of faith they become more Christ-like and so take on aspects of Jesus, such as seeing the image of God in everyone, even enemies, and reaching out to the poor and imprisoned, etc. While moral works are not necessary to retain salvation, such works will in fact characterize those who are saved. Calvin was also clear that even those who are not saved can and should also have high moral standards. Calvin makes this case as he argues against those who think that the doctrine of predestination makes God into an unloving tyrant that God cares for and showers grace on all humans, the saved and the unsaved. On the list of things that God gives even the non-elect are reason and will: But again, according to Calvin, moral behavior will not get a person into heaven. Debates in the Protestant tradition about moral principles have often originated in different interpretations of the Bible or in different applications made of the teachings of the Bible. For a long period in American history there was a fair amount of agreement on moral principles found in the Bible, largely derived from the Ten Commandments. These include both moral virtues—such as honesty, marital fidelity, generosity, loving your enemies, business integrity, patience, care for the poor, humility, forgiveness—and Christian practices, such as regular prayer, almsgiving, fasting, community worship, etc. The obvious exception to this common platform of values was whether the Bible allowed or forbade slavery. Protestants joined together in the temperance movement, prison reform, labor laws, etc. Try our 3 most popular, or select from our huge collection of unique and thought-provoking newsletters. You can opt out of these offers at any time.

CATHOLICISM, JUDAISM, PROTESTANTISM THE DECLINE IN AMERICAN MORALITY pdf

2: America's Vanishing Protestant Majority: What Does it Mean?

The decline of the Catholic Church in the United States and in Europe is apparent to anyone who looks at the statistics. The American statistics would be comparable to the far worse European ones if it were not for the influx of Hispanic, Vietnamese, and Filipino Catholics.

Whatsapp Stanley Hauerwas is Gilbert T. Catholics in America know they do not belong, which is why they are so determined to demonstrate that they are more American than the Americans. This is because Catholics and Southerners have to try to show they are more loyal than most Americans, since Southerners have a history of disloyalty and Americans fear that Catholics may owe their allegiance to some guy in Rome. That is why the FBI is given the task of examining graduates of Harvard and Yale - that is, high-culture Protestants who, of course, no longer believe in God - to see if they are loyal enough to be operatives for the CIA. They call a Catholic, whom they have previously identified as a critic of the church, to have confirmed that whatever the Pope has said, Catholics in America are not required to obey, or even if they are so required, Catholics will not take what the Pope has said seriously. From the perspective of the New York Times, therefore, a good Catholic is one that would be regarded by the Vatican as a bad Catholic. But what I want to focus on here is the character of American Protestantism, as well as the religious awareness of the American people and the impact that awareness has on society and politics. I think it first important to identify the perspective from which I speak. I am a Protestant. I teach in the Divinity School at Duke University, a very secular university. I relate this history only to suggest that I come from the Catholic side of Protestantism. I am not sure I can make clear what it means to say I come from the Catholic side of Protestantism, but at the very least, it means that I do not think Christianity began with the Reformation. When I was interviewed for possible appointment to the faculty at Notre Dame I was asked what Protestant courses I would teach. I said I did not teach Protestant theology because I thought the very notion was a mistake. Rather I would teach Thomas Aquinas, because his work was crucial for my attempt to recover the virtues for understanding the Christian life. I saw no reason that Aquinas should be assumed to be only a thinker for Roman Catholics. But my presumption that I could claim Aquinas as a theologian in my tradition betrays a Protestant consciousness that may be distinctly American. It turns out that even those of us who would like to be identified as representing the Catholic side of Protestantism do so as a matter of choice. This dilemma, I believe, is crucial for understanding the character of religious life in America. Protestantism in Europe always assumed and depended on the cultural habits that had been created by Catholic Christianity. America is the first place Protestantism did not have to define itself over against a previous Catholic culture. So America is the exemplification of a constructive Protestant social imagination. Americans were able to synthesize these antithetical traditions by making their faith in God indistinguishable from their loyalty to a country that insured them that they had the right to choose which god they would or would not believe in. That is why Bonhoeffer accurately characterized America Protestantism as "Protestantism without Reformation. That is why we have never been able to produce interesting atheists in America. The god most Americans say they believe in just is not interesting enough to deny. The only kind of atheism that counts in America is to call into question the proposition that everyone has a right to life, liberty and happiness. Thus America did not need to have an established church because it was assumed that the church was virtually established by the everyday habits of public life. For example, Noll calls attention to the amendment to the Massachusetts Constitution that did away with church establishment but nonetheless affirmed "the public worship of God, and the instructions in piety, religion, and morality, promote the happiness and prosperity of a people, and the security of republican government. Tocqueville descriptively confirmed the normative point made in the Massachusetts Constitution, observing: This opinion does not belong only to one class of citizens or to one party, but to the entire nation; one finds it in all ranks. It was assumed that what it meant to be American and Protestant was equivalent to a faith in the reasonableness of the common man and the establishment of a democratic republic.

CATHOLICISM, JUDAISM, PROTESTANTISM THE DECLINE IN AMERICAN MORALITY pdf

But in the process the church in America became American - or, as Noll puts it, "because the churches had done so much to make America, they could not escape living with what they had made. To know or worship that god does not require that a church exist because that god is known through the providential establishment of a free people. This is a presumption shared by the religious right as well as the religious left in America. Both assume that America is the church. Noll ends his account of these developments with the end of the Civil War, but the fundamental habits he identifies as decisive in the formation of the American religious and political consciousness continues to shape the way Christians - in particular, Protestant Christians - understand their place in America. Yet I think we are beginning to see the loss of confidence by Protestants in their ability to sustain themselves in America, just to the extent that the inevitable conflict between the church, republicanism, and common sense morality has now worked its way out. America is the great experiment in Protestant social thought but the world Protestants created now threatens to make Protestantism unintelligible to itself. That is an obscure remark I must now try to make clear. Modernity and the corruption of "freedom" I believe we may be living at a time when we are watching Protestantism - at least the kind of Protestantism we have in America - come to an end. It is dying of its own success. Protestantism became identified with the republican presumption in liberty as an end reinforced by belief in the common sense of the individual. As a result, Protestant churches in America lost the ability to maintain the disciplines necessary to sustain a people capable of being an alternative to the world. Ironically, the feverish fervency of the religious right in America to sustain faith as a necessary condition for supporting democracy cannot help but be a strategy that insures the faith that is sustained is not the Christian faith. More Americans may go to church than their counterparts in Europe, but the churches to which they go do little to challenge the secular presumptions that form their lives or the lives of the churches to which they go. For the church is assumed to exist to reinforce the presumption that those that come to church have done so freely. Let me try to put this in a different register. America is the exemplification of what I call the project of modernity. That project is the attempt to produce a people who believe that they should have no story except the story that they choose when they had no story. That is what Americans mean by "freedom. Thus the presumption that if you get to choose between a Sony or Panasonic television, you have had a "free choice. Once you have made your choice you have to learn to live with it. So there is a kind of resignation that freedom requires. I try to help Americans see that the story that they should have no story except the story they choose when they had no story is their story by asking them this question: They do not believe they should be held accountable because it is assumed that you should only be held accountable when you acted freely, and that means you had to know what you were doing. I then point out the only difficulty with such an account of responsibility is that it makes marriage unintelligible. How could you ever know what you were doing when you promised lifelong, monogamous fidelity? I then observe that is why the church insists that your vows be witnessed by the church, since the church believes it has the duty to hold you responsible to promises you made when you did not know what you were doing. The story that you should have no story but the story you choose when you had no story also makes it unintelligible to try having children. You never get the ones you want. Americans try to get the ones they want by only having children when they are "ready. Of course, the problem with the story that you should have no story except the story you choose when you had no story is that story is a story that you have not chosen. But Americans do not have the ability to acknowledge that they have not chosen the story that they should have no story except the story they choose when they had no story. As a result, they must learn to live with decisions they made when they thought they knew what they were doing but later realized they did not know what they were doing. They have a remedy when it comes to marriage - it is called divorce. They also have a remedy regarding children - it is called abortion. The story that you should have no story except the story you choose when you had no story obviously has implications for how faith is understood. But such people are the kind many think crucial to sustain democracy. For such a people are necessary in order to avoid the conflicts that otherwise might undermine the order, which is confused with peace, necessary to sustain a society that shares no goods in common other than the belief that there are no goods in common. So an allegedly democratic society that

CATHOLICISM, JUDAISM, PROTESTANTISM THE DECLINE IN AMERICAN MORALITY pdf

styles itself as one made up of people of strong conviction in fact becomes the most conformist of social orders, because of the necessity to avoid conflicts that cannot be resolved. Such a view has devastating effects on the church. For the church does not believe that you should have no story except the story you choose when you had no story. Rather the church believes that we are creatures of a good God who has storied us through engrafting us to the people of Israel through the life, death, and resurrection of Jesus of Nazareth. Christians do not believe we get to choose our story, but rather we discover that God has called us to participate in a story not of our own making. That is why we are called into the church as well as why we are called, "Christian. But a church formed capable of challenging the reigning ethos that sustains America is no easy achievement. You may well think that the Catholic Church surely would be up to that task, but you need to remember that, as Archbishop Francis George of Chicago often remarks, Catholicism in America has largely become a form of Protestant Christianity. Catholics in America, like their Protestant sisters and brothers, are likely to assume that there is no essential tension between being a Christian and being an American. As a result Catholics in America think the distinction between the public and the private and their "faith" clearly falls into the latter is a given that cannot be questioned. It does so because the fear of death is necessary to insure a level of cooperation between people who otherwise share nothing in common. That is, they share nothing in common other than the presumption that death is to be avoided at all costs. That is why in America hospitals have become our cathedrals and physicians are our priests. Accordingly medical schools are much more serious about the moral formation of their students than divinity schools. They are so because Americans do not believe that an inadequately trained priest may damage their salvation, but they do believe an inadequately trained doctor can hurt them. The American desire to use medicine in an attempt to get out of life alive is but the domestic form of American foreign policy. Otherwise, what would give us a moral compass? So we got a "war against terrorism," which is a war without end. That Americans are willing to die for America is indicative of their most basic conviction. Totem Rituals and the American Flag: Though religions have survived and flourished in persecution and powerlessness, supplicants nevertheless take manifestations of power as blessed evidence of the truth of faith. Still, in the religiously plural society of the United States, sectarian faith is optional for citizens, as everyone knows. Americans have rarely bled, sacrificed or died for Christianity or any other sectarian faith. Americans have often bled, sacrificed and died for their country. This fact is an important clue to its religious power. Though denominations are permitted to exist in the United States, they are not permitted to kill for their beliefs are not officially true. What is really true in any society is what is worth killing for, and what citizens may be compelled to sacrifice their lives for. Freedom names the attempt to live as though we will not die. Lives lived as though death is only a theoretical possibility, moreover, can only be sustained by a wealth otherwise unimaginable.

CATHOLICISM, JUDAISM, PROTESTANTISM THE DECLINE IN AMERICAN MORALITY pdf

3: History of Protestantism in the United States - Wikipedia

Both Catholicism and Judaism were religions of authority, not of private judgment. In Catholicism, the authority was that of popes and bishops and general councils. In Judaism it was that of the rabbinical tradition. Protestantism too had an authority: the Bible, the whole Bible, and nothing but the Bible.

Second Great Awakening Methodist camp meeting During the Second Great Awakening , Protestantism grew and took root in new areas, along with new Protestant denominations such as Adventism , the Restoration Movement , and groups such as Mormonism. In the late 18th and early 19th centuries, Bishop Francis Asbury led the American Methodist movement as one of the most prominent religious leaders of the young republic. The principal innovation produced by the revivals was the camp meeting. The revivals were organized by Presbyterian ministers who modeled them after the extended outdoor communion seasons , used by the Presbyterian Church in Scotland, which frequently produced emotional, demonstrative displays of religious conviction. In Kentucky, the pioneers loaded their families and provisions into their wagons and drove to the Presbyterian meetings, where they pitched tents and settled in for several days. When assembled in a field or at the edge of a forest for a prolonged religious meeting, the participants transformed the site into a camp meeting. The religious revivals that swept the Kentucky camp meetings were so intense and created such gusts of emotion that their original sponsors, the Presbyterians, soon repudiated them. The Methodists, however, adopted and eventually domesticated camp meetings and introduced them into the eastern United States, where for decades they were one of the evangelical signatures of the denomination. Separation of church and state[edit] In October , members of the Danbury Baptists Associations wrote a letter to the new president-elect Thomas Jefferson. Baptists, being a minority in Connecticut, were still required to pay fees to support the Congregationalist majority. The Baptists found this intolerable. The first time the U. Supreme Court cited that phrase from Jefferson was in , 76 years later. African American churches[edit] Main article: Black church "Wade in the water. The Christianity of the black population was grounded in evangelicalism. The Second Great Awakening has been called the "central and defining event in the development of Afro-Christianity. However, many were disappointed at the treatment they received from their fellow believers and at the backsliding in the commitment to abolish slavery that many white Baptists and Methodists had advocated immediately after the American Revolution. When their discontent could not be contained, forceful black leaders followed what was becoming an American habitâ€”they formed new denominations. In , Richard Allen and his colleagues in Philadelphia broke away from the Methodist Church and in founded the African Methodist Episcopal AME Church , which, along with independent black Baptist congregations, flourished as the century progressed. Abolitionism The first American movement to abolish slavery came in the spring of when German and Dutch Quakers of Mennonitedescent in Germantown, Pennsylvania now part of Philadelphia wrote a two-page condemnation of the practice and sent it to the governing bodies of their Quaker church, the Society of Friends. Though the Quaker establishment took no immediate action, the Germantown Quaker Petition Against Slavery , was an unusually early, clear and forceful argument against slavery and initiated the process of banning slavery in the Society of Friends and Pennsylvania The Society for the Relief of Free Negroes Unlawfully Held in Bondage was the first American abolition society, formed 14 April , in Philadelphia , primarily by Quakers who had strong religious objections to slavery. After the American Revolutionary War , Quaker and Moravian advocates helped persuade numerous slaveholders in the Upper South to free their slaves. The following year Weld encouraged a group of students at Lane Theological Seminary to form an anti-slavery society. After the president, Lyman Beecher , attempted to suppress it, the students moved to Oberlin College. Along with Garrison, were Northcutt and Collins as proponents of immediate abolition. These two ardent abolitionists felt very strongly that it could not wait and that action needed to be taken right away. Abolitionism had a strong religious base including Quakers, and people converted by the revivalist fervor of the Second Great Awakening , led by Charles Finney in the North in the

CATHOLICISM, JUDAISM, PROTESTANTISM THE DECLINE IN AMERICAN MORALITY pdf

s. Belief in abolition contributed to the breaking away of some small denominations, such as the Free Methodist Church. The well-established colleges, such as Harvard, Yale and Princeton, generally opposed abolition,[citation needed] although the movement did attract such figures as Yale president Noah Porter and Harvard president Thomas Hill. One historian observed that ritualist churches separated themselves from heretics rather than sinners; he observed that Episcopalians and Lutherans also accommodated themselves to slavery. Indeed, one southern Episcopal bishop was a Confederate general. There were more reasons than religious tradition, however, as the Anglican Church had been the established church in the South during the colonial period. It was linked to the traditions of landed gentry and the wealthier and educated planter classes, and the Southern traditions longer than any other church. In addition, while the Protestant missionaries of the Great Awakening initially opposed slavery in the South, by the early decades of the 19th century, Baptist and Methodist preachers in the South had come to an accommodation with it in order to evangelize with farmers and artisans. By the Civil War, the Baptist and Methodist churches split into regional associations because of slavery. Some antislavery men joined the Know Nothings in the collapse of the parties; but Edmund Quincy ridiculed it as a mushroom growth, a distraction from the real issues. Although the Know-Nothing legislature of Massachusetts honored Garrison, he continued to oppose them as violators of fundamental rights to freedom of worship. The abolitionist movement was strengthened by the activities of free African-Americans, especially in the black church, who argued that the old Biblical justifications for slavery contradicted the New Testament. African-American activists and their writings were rarely heard outside the black community; however, they were tremendously influential to some sympathetic white people, most prominently the first white activist to reach prominence, William Lloyd Garrison, who was its most effective propagandist. Liberal Christianity[edit] The "secularization of society" is attributed to the time of the Enlightenment. Liberal Christianity, exemplified by some theologians, sought to bring to churches new critical approaches to the Bible. Sometimes called liberal theology, liberal Christianity is an umbrella term covering movements and ideas within 19th- and 20th-century Christianity. New attitudes became evident, and the practice of questioning the nearly universally accepted Christian orthodoxy began to come to the forefront. Liberal wings of denominations were on the rise, and a considerable number of seminaries held and taught from a liberal perspective as well. Fundamentalism[edit] Christian fundamentalism began as a movement in the late 19th and early 20th centuries to reject influences of secular humanism and source criticism in modern Christianity. Especially targeting critical approaches to the interpretation of the Bible, and trying to blockade the inroads made into their churches by secular scientific assumptions, the fundamentalists grew in various denominations as independent movements of resistance to the drift away from historic Christianity. Over time, the movement divided, with the label Fundamentalist being retained by the smaller and more hard-line groups. Roman Catholics in the United States[edit] See also: Between and the population of Roman Catholics in the United States tripled through immigration; by the end of the decade it would reach 7 million. This influx would eventually bring increased political power for the Roman Catholic Church and a greater cultural presence, led at the same time to a growing fear of the Catholic "menace. Nonetheless, fears continued into the 20th century that there was too much "Catholic influence" on the government. Anti-Catholic sentiment and violence[edit] Famous editorial cartoon by Thomas Nast showing bishops as crocodiles attacking public schools, with the connivance of Irish Catholic politicians. Anti-Catholicism Anti-Catholic animus in the United States reached a peak in the 19th century when the Protestant population became alarmed by the influx of Catholic immigrants. Irish Catholic immigrants were blamed for raising the taxes of the country[citation needed] as well as for spreading violence and disease. The nativist movement found expression in a national political movement called the Know-Nothing Party of the s, which unsuccessfully ran former president Millard Fillmore as its presidential candidate in The Catholic parochial school system developed in the early-to-mid 19th century partly in response to what was seen as anti-Catholic bias in American public schools. Most states passed a constitutional amendment, called "Blaine Amendments", forbidding tax money be used to fund parochial schools, a possible outcome with heavy immigration from Catholic Ireland after the s. In , the United States

CATHOLICISM, JUDAISM, PROTESTANTISM THE DECLINE IN AMERICAN MORALITY pdf

Supreme Court partially vitiated these amendments, in theory, when they ruled that vouchers were constitutional if tax dollars followed a child to a school, even if it were religious. However, no state school system had, by , changed its laws to allow this. The trial pitted two of the pre-eminent legal minds of the time against one another; three-time presidential candidate, Congressman and former Secretary of State William Jennings Bryan headed up the prosecution and prominent trial attorney Clarence Darrow spoke for the defense. Evangelicalism[edit] Billy Graham In the U. Evangelicalism itself, I believe, is quintessentially North American phenomenon, deriving as it did from the confluence of Pietism, Presbyterianism, and the vestiges of Puritanism. Evangelicalism picked up the peculiar characteristics from each strain â€” warmhearted spirituality from the Pietists for instance , doctrinal precisionism from the Presbyterians, and individualistic introspection from the Puritans â€” even as the North American context itself has profoundly shaped the various manifestations of evangelicalism.: In the southern U. The stereotypes have gradually shifted. Evangelicals are as diverse as the names that appear: Billy Graham , Chuck Colson , J. Although there exists a diversity in the Evangelical community worldwide, the ties that bind all Evangelicals are still apparent: Pentecostalism[edit] Pentecostalism arose and developed in 20th-century Christianity. Seymour , an African American preacher and began with a meeting on April 14, at the African Methodist Episcopal Church and continued until roughly The revival was characterized by ecstatic spiritual experiences accompanied by speaking in tongues , dramatic worship services, and inter-racial mingling. It was the primary catalyst for the rise of Pentecostalism , and as spread by those who experienced what they believed to be miraculous moves of God there. Many Pentecostals embrace the term Evangelical , while others prefer "Restorationist". Within classical Pentecostalism there are three major orientations: Wesleyan - Holiness , Higher Life , and Oneness. Pentecostalism claims more than million adherents worldwide. It was active in pressing for reform of public and private policies, particularly as they impacted the lives of those living in poverty, and developed a comprehensive and widely debated Social Creed which served as a humanitarian "bill of rights" for those seeking improvements in American life. It was a merger of the Federal Council of Churches, the International Council of Religious Education, and several other interchurch ministries. Today, the NCC is a joint venture of 35 Christian denominations in the United States with , local congregations and 45,, adherents. The NCC is related fraternally to hundreds of local and regional councils of churches, to other national councils across the globe, and to the World Council of Churches. All of these bodies are independently governed. It was a more militant and fundamentalist organization set up in opposition to what became the National Council of Churches. The organization is headquartered in Bethlehem, Pennsylvania. Louis declined the offer. First meeting in Chicago, Illinois in , a committee was formed with Wright as chairman. The National Association of Evangelicals was formed by a group of people who met in St. Louis, Missouri on April 7â€™9, There are currently 60 denominations with about 45, churches in the organization. The organization is headquartered in Washington, D. Neo-Orthodoxy[edit] A less popular option was the neo-orthodox movement, which affirmed a higher view of Scripture than liberalism but did not tie the doctrines of the Christian faith to precise theories of Biblical inspiration. If anything, thinkers in this camp denounced such quibbling as a dangerous distraction from the duties of Christian discipleship. Martin Luther King, Jr. Their history as a focal point for the Black community and as a link between the Black and White worlds made them natural for this purpose. Martin Luther King Jr. He helped found the Southern Christian Leadership Conference , serving as its first president. King received the Nobel Peace Prize for his efforts to end segregation and racial discrimination through non-violent civil disobedience. He was assassinated in

CATHOLICISM, JUDAISM, PROTESTANTISM THE DECLINE IN AMERICAN MORALITY pdf

4: America's Vanishing Protestant Majority--What Does it Mean?

Catholics in America, like their Protestant sisters and brothers, are likely to assume that there is no essential tension between being a Christian and being an American.

She tries to read every email sent to her at writestamper gmail. Changes Over Time," shows Americans made a startling move to the left over the past 15 years. Roosevelt [FDR] and their arrogant defiance and blatant hostility toward the U. Constitution which inspired them to lead an insurrection from the Oval Office, effectively convincing good people that government dependence is a morally acceptable alternative to dependence on God, family, community and self. Progressive godfather, FDR, did what progressives do best, hijacking the crisis at hand, the Great Depression, molding the U. Although both New Deals failed on multiple levels, some of the programs and subsidies permanently persuaded people that an interventionist government is good. That was not enough. Progressives understood the "God-factor" must be removed to accomplish their goal of secularization, wherein religion loses cultural and social significance. In , the Supreme Court, largely packed with FDR appointees, decided the First Amendment instituted a "wall of separation" between church and state in *Everson v. In* so doing, they were able to separate morality and ethics from government and daily life. Hence, the immoral mess we see today. A recent Pew survey found that in , 86 percent of Americans identified as Christians and today, just 70 percent. Interestingly, mainline Protestant denominations such as Methodist, Lutheran, Presbyterian and Episcopalian, who have consciously dimmed their own bulbs in recent years to remain relevant to the demands of pop culture, dropped from 50 percent in to 14 percent in . As mosques are being raised at record levels in towns and cities across America and Europe, churches are increasingly vacated. In sharp contrast, pure light reveals an honest picture, flaws and all. Interestingly, when Jesus revealed himself to the Christian persecutor, Saul, he appeared in light so harsh and offensively bright, Saul was temporarily blinded. Some would rather spread buttercream icing over cow manure than call this moral decline for what it is. Wandering outside already-established boundaries since the beginning of time gets us where we are today. Empty pews show it. Susan Stamper Brown Susan Stamper Brown is an Alaskan resident and recovering political pundit who does her best to make sense of current day events using her faith.

CATHOLICISM, JUDAISM, PROTESTANTISM THE DECLINE IN AMERICAN MORALITY pdf

5: Who's Responsible for America's Moral Decline?

In my book, The Tide is Turning Toward Catholicism, I outline the increase in vocations, especially in dioceses which are more openly orthodox in their approach. The Father McBrien's and Kung's of the world are being replaced by younger versions of Father Corapi and Father Pacwa.

Schultz January In the winter of , Will Herberg, the best untrained sociologist in America, turned his attention to the sociology of American religion. Nine months later, he emerged with Protestant-Catholic-Jew , still a classic of American religious history. Was American social life really divided into three separate parts, one Protestant, one Catholic, one Jewish? Although the book reminds us of a time when deep social divisiveness was not at the core of the culture wars, was he right to suggest that religion was an under-acknowledged party in American discussions about pluralism? Were postwar Catholics and Jews the first multiculturalists? Still, Herberg said, these ideas were only partly wrong. It was true that national-origin identities had softened since the restrictive immigration laws of the s. It was also true that working-class identities had been weakened by the broadening of the American middle-class and by the demonization of Soviet-style socialism. Sectarian differences within the major faiths had dulled as well. To be an Irish American did not matter so much, but to be Catholic carried social significance. To be a Methodist was only nominally or regionally important, but to be Protestant meant something. Herberg acknowledged they were all Bible-based, Abrahamic faiths and therefore had some things in common. It also perhaps displayed some of his own insecurities as an American Jew. By , Kennedy found that, in New Haven at least, Catholics married Catholics 85 percent of the time. Protestants married Protestants nearly 80 percent of the time. And Jews married Jews 94 percent of the time. The white world is divided by ethnic origin and religion into Catholic, Protestant, and Jewish contingents. Men were Catholics, Protestants, or Jews, categories based less on theological than on social distinctions. He claimed that nearly every facet of mid-century American society could be divided into three social camps: Protestant, Catholic, and Jewish. Then he repeatedly used polls to show that, when Americans were asked what their faith was, roughly 95 percent of them responded by saying either Protestant, Catholic, or Jew. That was about it. The early reviews of the book demonstrate that this might not have been far from the truth. Many picked at parts of his evidence, but few disputed the large-scale scheme. Today, however, when religious divisions between Protestants, Catholics, and Jews have declined, the evidentiary grounds upon which he stood seems less clear. Still, Herberg spent considerable energy demonstrating the unity within each of the three faiths, and here he is more impressive. And several Protestant para-church groups had formed since World War II, suggesting the growing institutional unity within a religious group famously divided by sectarian differences. For their part, Catholics had developed an incredible number of institutions designed solely for use by American Catholics. There were Catholic baseball teams, sewing circles, bowling leagues, hospitals, orphanages, welfare agencies, boy scouts, war veterans, associations of doctors, lawyers, teachers, students, and philosophers. There were also Catholic leagues of policemen, firemen, and sanitary workers. As for Jews, Herberg cited surveys showing that Jews were increasingly seeking to retain their Jewish identity, a conscious decision that prevented both assimilation and intermarriage. Almost percent of the adolescents in one sample thought of Jews in religious terms rather than racial or ethnic ones, meaning that they no longer associated themselves with the contingent of Eastern European ethnics who had moved to America during the first two decades of the twentieth century. They were no longer ethnically Jewish, but religiously so. Jewish holidays were celebrated lavishly, and Herberg cited one poll that found that 50 percent of American Jews replied affirmatively to a question about being an active member of a synagogue. The triple melting pot was a living and breathing thing, Herberg concluded, and it was showing no sign of decline in the middle s or in the foreseeable future. Arguing that mid-century America made religion important for all the wrong reasons, Herberg insisted that Americans identified with one of the three big faiths in order to be accepted. Buddhists and Muslims were foreign. To assert their credentials as Jews, mid-century Americans filled synagogues, but

CATHOLICISM, JUDAISM, PROTESTANTISM THE DECLINE IN AMERICAN MORALITY pdf

they did so only because they wanted to be seen as firm in their belief, not because they wanted to keep kosher. Conservative synagogues found this more than acceptable, Herberg complained, and in fact they had become increasingly sympathetic to the practices of the reform denominations in order to maintain their membership. It is thus frequently a religiousness without serious commitment, without real inner conviction, without genuine existential decision. They could remain Catholic or Jewish and still be good Americans. This, then, was certainly not assimilation, nor was it the melting pot. Protestant-Catholic-Jew is an early articulation of this ideal. Catholics and Jews, Herberg was saying, were rightful participants in American society, despite the fact that they were not Protestants. The book sold well, and was reviewed even better. The New York Times assigned as a reviewer Reinhold Niebuhr, without a doubt the most famous theologian in America at the time. Religion-watchers were dubious of the religiosity of the s revival; religious minorities were uncertain of the accepting nature of the revival; and culture-watchers were unsure what it all meant. Herberg supplied them with an answer. And because of this, he was cited in almost every major sociological book for the next decade. But was Herberg accurate in his description of mid-century America? It seems inexcusable that Herberg did not really acknowledge the deepening racial divisions in American society. But upon re-reading Herberg, one senses that he was being honest in leaving black people out of his social analysis. He was, it seems, acknowledging a social truth about race in America during the s, namely that racial minorities did not matter much to the goings-on of mainstream society. This was egregious to be sure, and I have the feeling that Herberg would agree it was too. But Herberg had set out to describe the varieties of Americanism in the s, and one cannot help but confront the fact that, in this period, to a great many mid-century Americans, being black was not quite being American. From the beginning, Baptists, especially in the South, were not sure they were ready to marry other Protestants as much as Herberg claimed they were, and they wondered aloud about the unity of American Protestantism. As early as six years after the release of Protestant-Catholic-Jew , many young Jewish intellectuals admitted feeling little attachment to their Jewish faith. The cause, they mostly said, was widespread success. In , Werner Cahnman edited a volume called Intermarriage and Jewish Life , which argued that fully 20 percent of all Jewish marriages were mixed. In , Marshall Sklare similarly found that Jews were intermarrying at a high rate. Sklare concluded that until the early s American Jews had been smug about the issue, assuming intermarriage was only an occasional aberration. A second edition of Protestant-Catholic-Jew came out in , but after that the book was not re-published until , when historians began to cite the book as a descriptive text of the s. Professional journals and academics generally favored interpretations of American society that focused more on race than religion. Moreover, if Herberg was clairvoyant in his discussion of diversity, he was blind when it came to the future of American religiousness. The division between liberals and evangelicals has a long history, but many institutions formed during the s, and then of course the social activism of the s, sped things up considerably. As Robert Wuthnow has shown in The Restructuring of American Religion , evangelicals of the s resisted social activism and the causes behind it, while liberal Protestants were more willing to participate. This precipitated a split in the manifestations of belief between the two parties, one that exists today. While it is difficult to draw exact parallels, this division between liberals and evangelicals affected Catholics and Jews as well, leading to a time when it was less important that you were Protestant, Catholic, or Jewish, and more important that you were conservative or liberal in your faith. Herberg saw none of this coming. Still, he touched on several truths about the s, even if they are hard to see today with our race- and ethnicity-colored glasses. For instance, several seminal organizations began tabulating the number of religious adherents in the middle of the century, including the United States Census Bureau, something that widely attests to the importance of religious identities. Jews, too, were relatively unified and publicly noticeable in their struggles against racism, anti-Semitism, and public displays of religion. And Protestants possessed a sense of unity as well, mostly when confronted by Catholics seeking public money for parochial schools or Jews seeking to oust Bible readings from public schools and other practices that seemed to cross the church-state line. Religion was vitally important as a social marker in mid-century society. Perhaps this is why Protestant-Catholic-Jew resonates today as a harbinger of

CATHOLICISM, JUDAISM, PROTESTANTISM THE DECLINE IN AMERICAN MORALITY pdf

multiculturalism. He accepted the persistence of group identities, but he rejected the notion of particularism, where people from different backgrounds get to keep in full what it was that made them unique. For a nation to exist, there had to be some common ground. But people also needed to maintain an allegiance to a smaller group identity to maintain a healthy individual identity. Protestant-Catholic-Jew should perhaps be remembered as one effort to find a sustainable middle. Postwar Jews were emerging from a pattern of pre-war defensiveness. Barriers to social clubs and neighborhoods were falling, and Jews were moving into neighborhoods and novels in a way that they never had before. Catholics, meanwhile, were entering the mainstream as well. There was a Catholic literary revival during these years, monsignors were appearing on the cover of Time, and a Catholic was well on his way to becoming president. And Jews and Catholics were doing all this without having to give up the identity that made them unique. Schultz is a postdoctoral fellow in American history at the Center on Religion and Democracy at the University of Virginia. As autumn leaves, however, We find the poor still poor. The falling stocks in trees Are swept away from the door. So what became of the boy Whom teachers had to scold, Who stared and stared out windows Into the lands of gold, Where after school he spent His lonely afternoons.

CATHOLICISM, JUDAISM, PROTESTANTISM THE DECLINE IN AMERICAN MORALITY pdf

6: Concerning Judaism, Catholicism, and Protestantism – Contending for the Faith

John Wesley and the Methodists following him (and much of American Protestantism in the wake of Wesley's influence) taught that good works – though performed only with the help of God's grace.

Thrasymachus has written an interesting post about my comments on the Reformation. I have been meaning to expand in considerable detail my thoughts on that subject. Many volumes have been written about the Borgias and their successors. It will suffice to say that the Catholic Church had become a very worldly institution in that period. Before there was Protestantism, it must not be forgotten that there was Humanism. In the 21st century, we can look back on the aesthetic accomplishments of the Renaissance Papacy with the perspective of an American tourist and find much to admire. It must have taken a lot of money to patronize all these artists and to build all these great palaces in Italy. Where was the money coming from? Now here we get to the heart of the issue: Luther responded by nailing that famous document on the church door in Wittenberg in 1517. There is a lot of empty talk on the internet about the need to preserve our culture. Just what is our culture though? In Wittenberg, Luther becomes a preacher, not a Roman Catholic priest. His greatest act of sabotage was to translate the Bible into the German language. It was a revolutionary act of defiance to bring the Word of God directly to the German people in their own language. At the end of his life, Martin Luther had taken a wife with whom he had six children. There were Protestant churches throughout Germany and Northern Europe. How does this touch upon race? It is important to keep in mind that Catholics and Protestants settled the New World. Spain and Portugal established their sphere of influence in Latin America. In the Spanish and Portuguese colonies, which is to say the Catholic colonies, there was widespread miscegenation which led to the creation of Mexicans and Brazilians. In the British colonies, which were settled by dissenting Anglo-Protestants, you have the English planting a Protestant culture which would have a remarkably different fate than the French, Spanish, and Portuguese colonies. There is something like an American national identity taking shape around a racialized version of Protestantism. The Americans looked back to the Old Testament and interpreted their conflicts with the Indians through the prism of the old tribal faith that had motivated the Israelites in their conquest of Canaan. What sense did it make to mix the blood of the new Israelites with the Canaanites? As the Puritans knew, God had warned the Israelites about the dangers of miscegenation in the Old Testament. In the 17th century and 18th century, Western Europe had reacted to the Wars of Religion and the Scientific Revolution by reviving speculative natural philosophy – there was a great hope that human society could be established on a firm rational and scientific basis like Newtonian physics. In North America, the American frontiersmen were consumed by the problem of managing the black slaves and defeating the Indians who were being pushed back into the interior – under the racialized version of Protestantism, the Americans had begun their long march to the Pacific. In Western Europe, the Europeans were trying to figure out how to put an end to the religious wars, had grown excited by contemporary developments in science and philosophy, and had begun to ponder how to reconstruct human society through the use of reason. During the American Revolution, Enlightenment philosophy which had been flourishing in Western Europe was borrowed to justify separating from the British Empire. In New England, which launched the American Revolution, it put down much deeper roots than in the Southern colonies. Also in the North, the Quakers and Unitarians appeared in the late 18th century, and their negative philanthropic influence along with the imported version of ideological liberalism from Britain and France would soon have a disastrous impact upon American racialism there. In the nineteenth century, the American experiment succumbed to its own growing heterogeneity: In the North, the Revolution had been very ideological, and fidelity to the revolutionary ideology for subsequent generations of Northerners meant pushing the limits of their abstract doctrine to ever greater extremes. There was also a religious revolution going on there: The North was also developing a commercial and industrial economy. This was attracting wave after wave of European immigrants from Catholic Ireland and the Catholic parts of Germany. The European immigrants were settling

CATHOLICISM, JUDAISM, PROTESTANTISM THE DECLINE IN AMERICAN MORALITY pdf

in the North. The South had remained Protestant and was the expansionist section of the United States. The South was evolving into a feudal society. Aristocracy was becoming fashionable. Enlightenment liberalism was fading here. Racial science was thriving and pre-Darwinian theories like polygenism were in the air. Southerners had turned their eyes toward Northern Mexico and Cuba as fresh targets for American expansion. In the aftermath of the War Between the States, the cancerous ideology and the cancerous religious trends in the North which grew more serious in the 19C triumphed within the Union. By , the United States was essentially the Northern states, which had developed its own unique racial system. The Americans were White Christians there was some confusion on this point given the unresolved and contested status of blacks, Asians, and Indians who subscribed to an ideological version of republicanism. Meanwhile, the Jim Crow South had diverged into its own alternative universe. From until , Dixie had its own racial caste system, its own racialized culture, its own political system, and the Reconstruction amendments had been nullified in the South by the Plessy decision. In the South, the Americans were still English speakers, Protestants, and White men who subscribed to a conservative version of republicanism. It was still an agrarian society that was dominated by a homogeneous ethnic group descended from the British Isles. The assault upon the South was renewed by the Supreme Court in the Gaines decision in which was followed by the Brown decision in and Loving vs. From until , the North was transformed once again: From the s until the s, the great project of redefining Americanism had begun in the North, as the new elite displaced the old WASP elite by demonizing it as racist, sexist, homophobic, reactionary, bigoted, and so forth “ they completely rewrote American history during this period. For the first time in American history, there was no longer any racial, ethnic, religious, or cultural basis to Americanism. This revolution had begun in the North which was conquered between the s and the s. In the s and the s, the new multiethnic elite used the power of the federal government and the mass media to impose its racial and cultural ideals on the South. By the year , it was becoming obvious that the Universal Church of Political Correctness was losing its grip on power. The American elite that rose to power from the s to the s was staring down the barrel of a gun. And so, we can return all the way back to the beginning of Modernity when Luther and Calvin launched that revolt against the Catholic Church. That is precisely what has been undone in the United States and Northern Europe by the secular liberal establishment since Nowhere has Protestantism been undone more than in Britain, Sweden, Canada, and Germany where ordinary people live in mortal terror of the thought police. If Martin Luther were published in the Federal Republic of Germany in the year , he would be thrown in prison for all sorts of heresies. All of our better instincts in America to oppose degeneracy, to make up our own minds, to follow our own conscience, to love learning, and to question authority trace back to Luther and Calvin. The same is true of the racialized faith and the rationalized nationalism that drove American expansion across North America from the 17C to the 19C. Protestants and Catholics have been conforming to the mores and ideology of the American liberal establishment which has captured every important cultural institution in our society just look at Yale, Princeton, and Harvard “ liberalism, a secular fantasy ideology, is now the universal faith which rules unchallenged over all of Western civilization. This is not the time for Protestants to pick a fight with Catholics, or for Catholics to pick a fight with Protestants, when both Protestants and Catholics subscribe to a Christian faith that is utterly incompatible with liberalism. Liberalism is the enemy. Martin Luther King, Jr. The gospel of anti-racism and diversity has become a sacred dogma. The only sacred marriage in the United States is a gay marriage. Divorce and abortion are now sacred rights. There are now Medieval shrines in Black Run Amerika like the Edmund Pettus Bridge which attract thousands of liberal pilgrims every year who walk over that magical bridge. Barack Hussein Obama and Hillary Clinton walked over that bridge in Whiteness has been transformed into the Original Sin. I could continue to elaborate on the secular religion that is American liberalism, but it will suffice to say that the new ideological wine of liberalism has been poured into the old Christian bottles, and that the theological differences which separate Protestants and Catholics are rather small compared to the ones that separate Christians from the doctrine of liberalism and its degenerate clergy of secular intellectuals in our universities. The liberal faith is what has to be eradicated in this country.

CATHOLICISM, JUDAISM, PROTESTANTISM THE DECLINE IN AMERICAN MORALITY pdf

Every time I wake up in the morning burning with a zeal that inspires me to take the time out of my day to attack Paul Krugman and Tom Friedman and Roger Cohen and the rest of the liars and frauds in the Universal Church of Political Correctness and the Mainstream Media on this website, I am reminded of that numbered list of 95 theses that Martin Luther nailed on that door in Wittenberg almost years ago. For some strange reason, I have never cared what those morons and idiots thought about me. I never thought much of the authority of the liberal establishment. I will never renounce my beliefs or prostrate myself before those fools either. It was an attitude that I had absorbed by osmosis from my own Protestant culture. There is absolutely nothing that I enjoy more than smashing their idols. I would love to see dynamite strapped to that MLK statue in Washington.

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7: Mainline Protestant - Wikipedia

America emerged as a Protestant majority nation, with significant minorities of Roman Catholics and Jews. Altogether, Protestants comprised the majority of the population until when the Protestant share of U.S. population dropped to 48%, thus ending its status as religion of the majority.

Yet identification with Catholicism has declined throughout the region, according to a major new Pew Research Center survey that examines religious affiliations, beliefs and practices in 18 countries and one U. In nearly every country surveyed, the Catholic Church has experienced net losses from religious switching, as many Latin Americans have joined evangelical Protestant churches or rejected organized religion altogether. For example, roughly one-in-four Nicaraguans, one-in-five Brazilians and one-in-seven Venezuelans are former Catholics. The pattern is reversed among Protestants and people who do not identify with any religion: While the Catholic Church has lost adherents through religious switching, both Protestant churches and the religiously unaffiliated population in the region have gained members. Much of the movement away from Catholicism and toward Protestantism in Latin America has occurred in the span of a single lifetime. Indeed, in most of the countries surveyed, at least a third of current Protestants were raised in the Catholic Church, and half or more say they were baptized as Catholics. The survey asked former Catholics who have converted to Protestantism about the reasons they did so. Of the eight possible explanations offered on the survey, the most frequently cited was that they were seeking a more personal connection with God. Many former Catholics also said they became Protestants because they wanted a different style of worship or a church that helps its members more. What is a Median? Most tables and charts in this report cite country-level findings. But on some questions, regional medians are reported to help readers see cross-national patterns. The median is the middle number in a list of numbers sorted in ascending or descending order. In a survey of 18 countries and Puerto Rico, the median result is 10th on a list of country-level findings ranked from highest to lowest. In addition, evangelization efforts by Protestant churches seem to be having an impact: And the survey finds that Protestants in the region are much more likely than Catholics to report sharing their faith with people outside their own religious group. While the movement from Catholicism to Protestantism has occurred among people of all ages and socio-economic levels, the survey reveals some broad demographic patterns among converts. In most countries surveyed, pluralities of Catholic-to-Protestant converts say they left Catholicism before the age of Geographic mobility may also be associated with conversion. In a few countries – Brazil, the Dominican Republic and Nicaragua – Catholic-to-Protestant converts are significantly more likely than current Catholics to have changed their place of residence, rather than to have always lived in one place. But former Catholics are more skeptical about Pope Francis. Only in Argentina and Uruguay do majorities of ex-Catholics express a favorable view of the pope. In every other country in the survey, no more than roughly half of ex-Catholics view Francis favorably, and relatively few see his papacy as a major change for the Catholic Church. Many say it is too soon to have an opinion about the pope. For details, see Chapter 9. Protestant Identity in Latin America Protestants in Latin America, like Protestants elsewhere, belong to a diverse group of denominations and independent churches. Fewer than a quarter of Protestants in most countries surveyed say they belong to a historical Protestant church. Roughly half say they belong to a Pentecostal church. And, in most countries, at least a quarter say they belong to another Protestant church or that they do not know their denomination. Among those who belong to Pentecostal churches, Assemblies of God is one of the most commonly cited affiliations. See topline for full results. Religious Observance The new survey finds that Protestants in Latin America tend to be more religiously observant than Catholics. Protestants also are more likely than Catholics to read scripture outside of religious services, to approach the Bible literally and to believe that Jesus will return during their lifetime. For more details, see Chapter 2. Some Protestants identify as Pentecostal in both ways. Although many Catholics in Latin America also say they have witnessed divine healing or other gifts of the Holy Spirit, these experiences are much less common in Catholic churches than in

CATHOLICISM, JUDAISM, PROTESTANTISM THE DECLINE IN AMERICAN MORALITY pdf

Protestant congregations. For more details, see Chapter 4. Many Latin Americans — including substantial percentages of both Catholics and Protestants — say they subscribe to beliefs and practices often associated with Afro-Caribbean, Afro-Brazilian or indigenous religions. Other beliefs and practices vary widely from country to country. Differing Views on Social Issues and Helping the Poor Even though the Catholic Church opposes abortion and same-sex marriage, Catholics in Latin America tend to be less conservative than Protestants on these kinds of social issues. On average, Catholics are less morally opposed to abortion, homosexuality, artificial means of birth control, sex outside of marriage, divorce and drinking alcohol than are Protestants. The differences between Catholics and Protestants on most of these issues hold true even when accounting for levels of religious observance. For example, Protestants who participate in religious services at least once a week are somewhat more likely to oppose abortion and divorce — and considerably more likely to oppose homosexuality, sex outside of marriage and drinking alcohol — than are Catholics who attend Mass at least weekly. Across the region, both Catholics and Protestants generally say it is incumbent on Christians to help the poor in their societies, but they give somewhat different answers on how best to achieve this goal. When asked what is the most important way Christians can help the poor and needy, Protestants are more likely than Catholics to point toward bringing the poor to Christ, while Catholics are more inclined to say that performing charity work for the poor is most important. Yet across the countries surveyed, a considerably higher share of Protestants than Catholics say that they themselves or the church they attend engage in charity work — helping people find jobs, providing food and clothing for those in need or organizing other community initiatives to help the poor. For more details, see Chapter 6. These are among the key findings of more than 30, face-to-face interviews conducted across 18 countries and Puerto Rico by the Pew Research Center between October and February. The survey encompasses nearly all Spanish- and Portuguese-speaking countries and territories stretching from Mexico through Central America to the southern tip of South America. Due to fieldwork constraints and sensitivities related to polling about religion, Cuba could not be included; it is the only Spanish-speaking country in Latin America that was not polled. The survey of Latin America is part of a larger effort, the Pew-Templeton Global Religious Futures project, which analyzes religious change and its impact on societies around the world. The remainder of this Overview explains the major findings in greater detail and provides additional context, beginning with some comparisons with Hispanics living in the United States. Hispanics Many of the major patterns revealed by this survey mirror trends found among U. Hispanics, according to a Pew Research poll. Hispanic population now approximately Hispanics have converted to Catholicism after being raised in another religious tradition or with no affiliation — a net drop of 22 percentage points. The scale of this exodus is roughly on par with several Latin American countries that also have experienced steep declines in the share of adults who identify as Catholic, including Nicaragua minus 25 percentage points, Uruguay minus 22 points, Brazil minus 20 and El Salvador minus. Like their counterparts in Latin America, many U. Hispanics have left Catholicism for Protestant churches. Religious Affiliations of Latin Americans and U. Catholics make up between one-half and roughly two-thirds of the population in five of the places surveyed: In three Central American countries — El Salvador, Guatemala and Nicaragua — about half of the population is Catholic, while roughly four-in-ten adults describe themselves as Protestant. See Religion in Uruguay. In a majority of the countries surveyed, at least half of Protestants report that they have witnessed or experienced the divine healing of an illness or injury, and at least a third say they have experienced or witnessed the devil being driven out of a person. Smaller but substantial shares of Catholics also report charismatic experiences. Most Latin American Protestants say that speaking in tongues, praying for a miraculous healing and prophesying are frequent occurrences in their religious services. In several countries in Latin America, however, at least half of Catholics say they have witnessed these practices during Mass at least occasionally. For definitions of terms, see the glossary. The unaffiliated category includes individuals who describe themselves as atheist, agnostic or having no particular religion. Across Latin America, as well as among Hispanics in the United States, most people who are unaffiliated say that they have no particular religion rather than describing themselves as

CATHOLICISM, JUDAISM, PROTESTANTISM THE DECLINE IN AMERICAN MORALITY pdf

atheist or agnostic. Laicidad, or the separation of religion and the state, has a long history in Uruguay. In , the government nationalized cemeteries across the country, breaking their affiliations with churches. Soon after, the government prohibited churches from having a role in public education or issuing marriage certificates. A new constitution enshrined the separation of religion from public life, references to God were removed from the parliamentary oath and religious references were dropped from the names of cities and villages. When it comes to social views and attitudes toward morality, Uruguay consistently stands out for its liberalism.

Religious Commitment Catholics and Protestants in Latin America differ in their levels of religious observance. In every country surveyed, Protestants are more likely than Catholics to exhibit high levels of religious commitment – that is, to say they pray daily, attend worship services at least once a week and consider religion very important in their lives. Some of the widest gaps are found in Venezuela, Brazil, Bolivia, Argentina, Peru and Uruguay, where the share of adults who demonstrate high religious commitment is at least 30 percentage points higher among Protestants than among Catholics. The gaps between Protestants and Catholics on these standard measures of religious commitment are smallest, but still statistically significant, in the Central American countries of Guatemala 17 points , Costa Rica 15 and Honduras 8. Relatively few Latin Americans who are religiously unaffiliated say they attend worship services on a weekly basis.

Age and Gender Differences in Religious Commitment In many countries across the region, women demonstrate higher levels of religious commitment than do men, and people ages 35 and older tend to be more committed than those between the ages of 18 and . Protestants generally display higher levels of religious commitment than Catholics in comparable demographic categories. For example, Protestant men report attending church more frequently than do Catholic men, and young Protestants report attending religious services more frequently than do young Catholics.

Morality and Social Views Compared with U. Hispanics, Latin Americans are generally more conservative when it comes to social and sexual mores. In most Latin American countries, by contrast, solid majorities oppose allowing gays and lesbians to legally marry. Same-sex marriage is currently legal in Argentina, Brazil, Uruguay and parts of Mexico , but nowhere else in Latin America. In most Latin American countries, opposition to same-sex marriage is more pronounced among Protestants than among Catholics. And in countries where there are adequate sample sizes to permit separate analysis of the views of religiously unaffiliated people, this group tends to be more supportive of granting marriage rights to gays and lesbians. Differences among Catholics, Protestants and the religiously unaffiliated also are apparent on other social issues. Across Latin America, Protestants generally are more likely than Catholics and the unaffiliated to say that abortion should be illegal in all or most cases, that sex outside marriage and divorce are morally wrong and that a wife is always obligated to obey her husband.

Addressing Poverty When asked what they think is the most important way for Christians to help the poor, Catholics in nearly every Latin American country point most often to charity work. Even though Catholics are more likely than Protestants to say charity work is most important, higher percentages of Protestants report that they, personally, have joined with members of their church or others in their community to help the poor and needy. In most countries surveyed, solid majorities of Protestants say they have participated in charity work in the past 12 months. Among Catholics, roughly half or fewer report that they have done so. In addition, among those who attend church, higher percentages of Protestants than Catholics say their house of worship helps people find jobs or provides food and clothing for those in need. Favorable views of the new pontiff prevail across the region, with two-thirds or more of the population in most countries expressing a positive opinion of Pope Francis when the survey was conducted in late and early . Latin American Catholics are particularly enthusiastic about Pope Francis, with clear majorities across the region rating him favorably.

CATHOLICISM, JUDAISM, PROTESTANTISM THE DECLINE IN AMERICAN MORALITY pdf

8: The End of American Protestantism - ABC Religion & Ethics

Up until the s, the "Protestant establishment" (the seven mainline denominations of Baptists, Congregationalists, Disciples, Episcopalians, Lutherans, Methodists, and Presbyterians) dominated the religious scene, with the occasional Catholic or Jewish voice heard dimly in the background.

On April 19, , a protest against this decision was read on behalf of 14 free cities of Germany and six Lutheran princes who declared that the majority decision did not bind them because they were not a party to it and that if forced to choose between obedience to God and obedience to Caesar they must choose obedience to God. They appealed either to a general council of all Christendom or to a synod of the whole German nation. Those who made this protest became known to their opponents as Protestants, and gradually the label was applied to all who adhered to the tenets of the Reformation , especially to those living outside Germany. In Germany the adherents of the Reformation preferred the name evangelicals and in France Huguenots. The name was attached not only to the disciples of Martin Luther c. The Swiss reformers and their followers in Holland, England, and Scotland , especially after the 17th century, preferred the name Reformed. In the 16th century Protestant referred primarily to the two great schools of thought that arose in the Reformation, the Lutheran and the Reformed. Roman Catholics, however, used it for all who claimed to be Christian but opposed Catholicism except the Eastern churches. They therefore included Baptists, Quakers, and Catholic-minded Anglicans under the term. Before the year this broad usage was accepted, though the word was not yet applied to Unitarians. Throughout the 18th century the word Protestant was still defined in relation to the 16th-century Reformation. Owen Chadwick The context of the late medieval church The Protestant Reformation occurred against the background of the rich ferment of the late medieval church and society. It has been difficult for two reasons to gain a proper understanding of the relationship between the late Middle Ages and the Reformation. One reason is the tradition of the sectarian historiography of the period. Catholic historians had an interest in showing how much reform occurred before and apart from the activities of the Protestant reformers of the 16th century. Protestant historians, on the other hand, portrayed the late medieval church in the most negative terms to show the necessity of the Reformation, which was characterized as a movement that broke completely with a corrupt past. The existence of reform efforts in the 15th-century church from Spain and Italy northward through Germany, France, and England has long been acknowledged. Some of these were directed against abuses by the papacy , the clergy , and monks and nuns. The pious, for example, abhorred Pope Innocent VIII â€”92 , who performed marriage ceremonies for his own illegitimate children in the Vatican, and Pope Alexander VI â€” , who bribed his way to the throne of St. Peter and had fathered eight children by three women by the time he became pope. The public was also increasingly aware of and angered by extravagant papal projectsâ€”patronage of art and architecture, wars of conquestâ€”for which funds were exacted from the faithful. The distaste for the papacy increased at a time of rising nationalist spirit. The popes, who had long intervened in European political affairs, faced setbacks when European monarchs acquired new power and asserted it against both the papacy and the local clergy. During this time of rising national consciousness , a generation of theologians appeared who remained entirely within the context of medieval Roman Catholicism but who engaged in fundamental criticisms of it. Thus William of Ockham died ? Ockham saw the papacy and empire as independent but related realms. He believed that when the church was in danger of heresy , lay peopleâ€”princes and commoners alikeâ€”must come to its rescue. Wycliffe encouraged reform of the church and its teachings and granted uncommon spiritual authority to the king. His primary source of inspiration for reform was the Bible. Wycliffe gave impetus to its translation, and in he helped make it available to rulers and ruled alike. In Bohemia , Jan Hus , who became rector of the University of Prague , used that school as his base to criticize lax clergy and the recent prohibition of offering the cup of wine to communicants. He also exploited nationalist feelings and argued that the pope had no right to use the temporal sword. Alongside a piety that combined moral revulsion with nationalism , Christian humanism was a further sign of unrest in the

CATHOLICISM, JUDAISM, PROTESTANTISM THE DECLINE IN AMERICAN MORALITY pdf

late medieval church. In Italy Lorenzo Valla ¹⁴⁶⁷⁻¹⁵⁰⁴ used philology and historical inquiry to expose a number of forgeries, including the Donation of Constantine, which purportedly granted control over the Western Roman Empire to the pope. In Germany Johannes Reuchlin studied Greek and Hebrew, the biblical languages, and was involved in an international controversy that pitted intellectual freedom against ecclesiastical authority. Because of his philosophy of Christ, which stressed a focus on the Bible and rejected much medieval superstition, Erasmus, a lifelong Catholic, was accused of laying the egg that hatched Luther. While these reformers attacked people in high places, they also regarded the Catholicism of ordinary people as needing reform. Such practices as pilgrims visiting shrines or parishioners regarding the relics of saints with awe were open to abuse. The pestilences and plagues of the 14th century had bred an inordinate fear of death, which led to the exploitation of simple people by a church that was, in effect, offering salvation for sale. Despite instances of anticlericalism and polemics against the church, most of the faithful remained loyal and found the church to be the vehicle of their eternal salvation. Nothing is more erroneous than the notion that, early in the 16th century, Europe was ripe for a reform of the church. Germany, Switzerland, and France The role of Luther Luther said that what differentiated him from previous reformers was that they attacked the life of the church, while he confronted its doctrine. Whereas they denounced the sins of churchmen, he was disillusioned by the whole scholastic scheme of redemption. The church taught that man could atone for his sins through confession and absolution in the sacrament of penance. Luther found that he could not remember or even recognize all of his sins, and the attempt to dispose of them one by one was like trying to cure smallpox by picking off the scabs. Indeed, he believed that the whole man was sick. The church, however, held that the individual was not so sick that salvation could not be earned through faith and good works. Based on the notion that Jesus and the saints had built up a treasury of merit that could be shared with worthy Christians, the indulgence at first applied only to penalties imposed by the church on earth. Over time the benefits of the indulgence were expanded to include penalties imposed by God in purgatory, and ultimately the means of acquiring an indulgence were so diluted that one could be purchased. The granting of indulgences proved to be a popular way of raising money for the church particularly because, unlike tithes, it was voluntary. By this means crusades, cathedrals, hospitals, and even bridges were financed. Thus the indulgence encroached upon the sacrament of penance. Luther was desperately earnest about his standing before God and Christ. The woodcuts of Christ the Judge on a rainbow consigning the damned to hell filled Luther with terror. He believed the monastic life was the best way to acquire the extra merits that would more than balance his account. Becoming a monk, he subjected himself to rigorous asceticism, but he felt that this effort would not enable a sinner like him to stand before the inexorable justice and majesty of God. Frequent confession simply convinced him of the fundamental sickness of the whole person, which caused him to question the goodness of a God who would make human beings so weak and then damn them for what they could not help. Evidently, Christ, who was without sin, so identified himself with sinful humanity that he felt estranged from God. Christ the Judge seated upon the rainbow had become Christ the Derelict upon the cross, and here the wrath and the mercy of God could find a meeting point that allowed God to forgive those utterly devoid of merit. He could justify the unjust, and humanity need only accept the gift of God in faith. This doctrine of justification by faith alone became the watchword of the Reformation. He had become professor of the newly founded University of Wittenberg and a vicar in his order with pastoral duties over 11 houses. At the same time, the new archbishop of Mainz, Albert, initiated the sale of indulgences feverishly hawked by the Dominican Johann Tetzel with half of the proceeds to be retained by him as reimbursement for his installation fee as archbishop, the other half to go to the pope to fund the building of the Basilica of St. For this indulgence Albert made unprecedented claims. If the indulgence were on behalf of the donor himself, he would receive preferential treatment in case of future sin, if for someone else already in purgatory, he need not be contrite for his own sin. Remission was promised not only of penalties but also of sins, and the vendor of the indulgences offered immediate release from purgatory. Luther was outraged by the sale of indulgences and claims made for them. His doctrine of justification not only was critical of the abuse of the doctrine of

CATHOLICISM, JUDAISM, PROTESTANTISM THE DECLINE IN AMERICAN MORALITY pdf

indulgences but denied the very idea that humans could earn salvation. Ninety-five Theses Against the actions of Albert and Tetzel and with no intention to divide the church, Luther launched his Ninety-five Theses on October 31. In the theses he presented three main points. The first concerned financial abuses; for example, if the pope realized the poverty of the German people, he would rather that St. The third attacked religious abuses; for example, the treasury of the merits of the saints was denied by implication in the assertion that the treasury of the church was the gospel. This was the crucial point. Scripture was declared the only basis of authority. Luther found support in many quarters. Already a widespread liberal Catholic evangelical reform sought to correct moral abuses such as clerical concubinage, financial extortion, and pluralism. He also ridiculed the popular superstitions associated with the cult of the saints and their relics, religious pilgrimages, and the like. Yet despite this, Luther would have been speedily crushed had Pope Leo X and the curia not been over zealous in silencing the putative heretic. The pope opposed all three because the position entailed control over Germany, and the augmentation of power to one would destroy the balance of power. In consequence the pope dallied in his response to Luther, and even after Charles was elected, the pope was willing to play Frederick against the new emperor. Luther burned a copy of the bull in Wittenberg, declaring his action a trifle and that the pope and papal see should be burned. His Address to the Christian Nobility of the German Nation called upon the ruling class in Germany, including the emperor, in whom Luther had not yet lost confidence, to reform the church externally by returning it to apostolic poverty and simplicity. This appeal to the civil power to reform the church was a return to the earlier practice of the Middle Ages when emperors more than once had deposed and replaced unworthy popes. Luther countered with the doctrine of the priesthood of all believers, including Christian magistrates. Any layman was spiritually a priest, though not vocationally a parson. The Christian ruler, then, being himself a priest, could reform the church in externals, as the church might excommunicate him in spirituals. Another tract, *The Babylonian Captivity of the Church*, suggested that the sacraments themselves had been taken captive by the church. Luther even went so far as to reduce the number of the sacraments from seven—baptism, the Eucharist or mass, penance, confirmation, ordination, marriage, and extreme unction—to two. He defined a sacrament as a rite instituted by Christ himself as revealed in Scripture; therefore only baptism and the Eucharist were strictly sacraments, and penance and the other traditional sacraments were either dropped or their definitions were altered. For example, extreme unction was dropped, but confession, which Luther thought was wholesome, was preserved as a voluntary act that could be made to any fellow Christian. Marriage, on the other hand, was not a Christian sacrament, because it had not been instituted by Christ but by God in the garden of Eden and was valid not only for Christians but also for Muslims and Jews. Baptism was to be administered but once and to infants on the grounds of their dormant faith. The wine, he asserted, should be given to the laity along with the bread, as in the Hussite practice. No masses should be said for the dead by a priest alone without communicants, because the Eucharist involved fellowship not only with Christ but also with believers. The most drastic change, however, was that Luther denied the doctrine of transubstantiation, according to which, during the performance of the rite of communion by a priest, the elements of bread and wine, though retaining their accidents. He rejected transubstantiation because he believed it was an opinion developed by medieval theologians and was not revealed in Scripture. Luther taught the doctrine of consubstantiation, though he never used that term. The bread and wine, however, do not change their substance, and, for Luther, there was no miracle of the mass in which the priest was thought to alter the substance of the sacrifice. This view undercut sacerdotalism, which emphasized the intermediary role of the priest between God and humankind, since the words of the priest did not bring the body of Christ to the altar.

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9: Protestantism - Principles of Moral Thought

Indeed, the God is Dead movement of the s found its theological portal through the German-American Paul Tillich, a Lutheran, French Protestant Gabriel Vahanian, and the mainline seminaries.

Concerning Judaism, Catholicism, and Protestantism Summary: However, he neglects to present the context in which this statement was made with the scriptural basis used by Brother Lee for such a remark. Therefore, we take this opportunity to present to the public the basis, both from Scripture and historical facts, to support this statement. In considering these matters, we must distinguish between people and organizations. Most certainly our Lord loves every human being, yet there are certain things, to which believers are related, which He hates and will judge Rev. Thus, in condemning according to the Scriptures these religious systems, we do not condemn the believers who are in them. We recognize that there are many true, born-again believers in Catholicism and Protestantism. Their involvement does not in the least diminish the fact of their regeneration. However, it surely is a great hindrance to their progress in the Christian life, and is extremely offensive to the Lord. The Case of Judaism In Revelation 2: Merely being the children of Abraham in the flesh does not constitute them as true children of God Matt. In the synagogues they stubbornly kept their old rituals and outward law. Under the control of Satan the synagogues persecuted and crucified the Lord Jesus Matt. They also persecuted the Apostles Acts 6: Likewise today the synagogues resist the gospel and teach people to hate the name of Jesus. Because of this opposition the Lord has called them the synagogues of Satan. Therefore, when we say that Judaism is satanic, we are repeating the words of the Lord Himself. Every aspect of this woman corresponds to the situation of Roman Catholicism. Jezebel is in Thyatira, which means sacrifice of perfume or unceasing sacrifice, indicating the unceasing masses. Also, there is the emphasis on works and the teaching of Rome superseding the Bible 2: The description continues in chapter This is signified by the precious things in Revelation However, these materials are a gilding, an outward appearance not representative of the real nature and condition of Catholicism. Her actual condition is blasphemous, unclean, abominable, immoral, and full of demons and evil spirits The Lord Himself in speaking of this system calls it demonic. History has shown the Roman Catholic Church to be the murderer of untold thousands of genuine believers in Christ. Moreover, she has been the perpetrator of a system, incorporating superstitious and pagan practices, which has kept millions in darkness, ignorance, and poverty for centuries. Worst of all, she has kept her multitudes from salvation which is by faith in Christ alone. Is such a system not properly called demonic? Here is an actual church, yet the Lord is not there; He is on the outside knocking to get in! It is very possible to be a church that has works, that claims to be rich and have need of nothing, yet that is lacking the presence of Christ. In spite of this, many things are still done in His name. The church in Laodicea, as Christian teachers acknowledge, is a picture of the church in these last days before the Lord returns. In thousands of churches week by week people sit and listen to sermons on politics, ethics and social issues, never realizing that they have a need to be saved and nurtured in the Christian life. This is Christless Protestantism. Many places that name the name of Christ have degenerated into social clubs, or ritualistic performances that merely soothe the consciences of those who visit them once a week. In comparing the two, you must conclude either that the Lord has radically changed since then, or else that He is just not in what they are doing. How does the pastor in expensive attire and a big house, asking for money week after week, compare to the Man of Galilee who had but one coat and nowhere to lay His head? How do the methods and appearances of Hollywood which have flooded Protestantism reflect the simple word and life of Christ and His disciples? If the living Christ were there, would people come to church to show off their new clothes, listen drowsily for one hour, and hurry out to light up a cigarette, speak to each other of everything but Christ and hurry home in time to watch T. My grief is simply the result of a condition which I believe to be almost universally prevalent among the churchesâ€. Let me state the cause of my burden. Jesus Christ has today almost no authority at all among the groups that call themselves by His name. Nominally He is head over all, but in every crisis someone else

CATHOLICISM, JUDAISM, PROTESTANTISM THE DECLINE IN AMERICAN MORALITY pdf

makes the decisionsâ€. The Lordship of Jesus is not quite forgotten among Christians, but it has been relegated to the hymnal where all responsibility toward it may be comfortably discharged in a glow of pleasant religious emotionâ€. He [Christ] is widely recommended as a kind of spiritual psychiatrist with remarkable powers to straighten people outâ€. Of course this strange Christ has no relation whatever to the Christ of the New Testamentâ€. I name only two. One is the power of custom, precedent and tradition within the older religious groupsâ€. The second cause is the revival of intellectualism among the evangelicals. This, if I sense the situation correctly, is not so much a thirst for learning as a desire for a reputation of being learned. Because of it good men who ought to know better are being put in the position of collaborating with the enemy. Conclusion We are not against any person or group of persons. On the contrary, we hope all men can experience the salvation and transformation that is in the resurrected Christ. However, we refuse to tolerate systems that frustrate the knowledge of Christ in order to please other men. We must speak the truth. For this reason we have said:

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